The New Unity

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TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion; to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

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Editorial

To him the impulse of a kindly deed
Was more than any article of creed;
And whosoever chanced his face to scan,
Forgot the preacher, but revered the man.

—Clinton Scollard.

THE *American Hebrew* has a good word for the sermon. It says, "If the ritual is to have a force in life it must deal with the current problems of life. Some of our clergymen take their sermons too easy. * * * It should be regarded by the clergymen as the object of his week's thought and labor."

THE *Arena* may not always be wise, but it always is earnest. It is not uniformly able but it is uniformly courageous, indeed, the *Arena* has all the irregularities of a man in earnest and the necessities which go with the sincerity that utters itself wholly each time. Such a course will offer many minor contradictions and will present an occasional crudity, but it always is stimulating and profitable. The *Arena* is the best illustration we yet have among the monthlies of a magazine with an ethical purpose, a publication with a conscience for reform. We are glad to see by its prospectus for 1896 that it is to reduce its price from five dollars to three dollars without reducing its quality. Its plans as set forth in this prospectus are promising ones. We hope that in the future it will be as fearless with a higher standard of literary excellence and sometimes of scholarly clearness. May it strive more and more for the judicial temper, the enlightened conscience that speaks through the cultivated mind.

THE *Advance* has a bright contributor,—a woman who has been able to figure out the economies of the "*Church Fairs.*" Her figuring is good, but she has not been able to make a computation of the de-spiritualizing influence of so much continuous thought, gossip and enthusiasm precipitated over dollar and cent activities. How much good reading, high thinking and spiritual serenity has been destroyed by the "Church fair." But says some one, "the sociability is worth so much! The working together for common ends is so valuable!" But even the "working together" is on the most secular of secular planes. It is the awful greed of getting much for little. Is it worth while to keep a church alive that must live by such violation of the laws of commercial thrift, social insight and spiritual training? But we let the woman from Louisiana offer her statistics which we borrow from the columns of the *Advance*:

"We held a fair last year and we said we cleared four hundred dollars. I have drawn up a little estimate of what that fair cost us, which I would like to read to you before we go any farther. There were fifty women of us, each spending two half days of each month for four months. If we reckon our time worth as much as we pay our washerwomen, we have our first item of cost:

200 days' work at $1.50 per day	$300.00
Initiation Fees	12.50
Monthly Dues for 4 mos	50.00
Street-car fares	10.00
Collections at Socials	55.50
100 Days Work at Fair	150.00
Cost of Food Prepared (very low figures)	100.00
Total	$628.00

THE long looked for "moto-cycle" contest that was to have come off last Saturday under the auspices of the *Times-Herald* of this city was postponed to accommodate the many inventors who could not get ready, but an experimental run was undertaken last Saturday and one of these self-propelling wagons did make the round of about ninety miles in about nine hours, traveling over ordinary country roads at the rate of about ten miles an hour. The rival papers looking upon the whole matter as an ingenious advertising scheme of the *Times-Herald* are having their time in poking fun at these self-propelling wagons. They are necessarily crude. There will be many disappointments. The carriage which precipitated itself ignominiously in a ditch and has not been brought home at the present writing is a typical case. But the thoughtful will reserve their smiles and will lift their hats respectfully as these machines go by. They are the pioneers of gracious contrivances to come, they are sure to come to enlarge the privilege of the poor, to increase the domain of the individual by putting more time and space at his control and to release the noble horse from much of the dire slavery to which he is now submitted by his cruel and thoughtless fellow-beings, members of the higher family circle,—men and women.

ANOTHER $3,000,000 have fallen from the Rockefeller tree into the Chicago University basket. In common with all the friends of the University we rejoice. The three millions which in its realization will doubtless bring with it two millions more have great potency. Much ought to come of them. But it leaves the task of the University a still more serious one. Will it assimilate this enormous material contribution and convert it into spiritual potency? The editor of the *New England Magazine* for November gives expression in the Editor's Table to a profound truth concerning this matter. He points to the fact that the great colleges of New England were reared by prayer and consecration; "they lived and grew by the self-sacrifice of the whole people. * * *The college was a place having plain living and high thinking; of economy and aspiration and a place where superficiality, magnificence and materiality were held cheap. The nursery of everything that has been most simple and noble in the American commonwealth." If the Chicago University is to become a great moral and spiritual potency in the land this passing beneficence of the great monopolist must not obscure the moral perspective of life. It is true that Mr. Rockefeller has given three millions, but he has one or two hundred millions left. It is useless to try to be exact concerning the wealth of the man who, ac-

cording to his own confession given in court, cannot at any given time estimate, within seven or eight millions, the value of his property. His giving the three millions has in no possible way touched the line of personal self-sacrifice. It will not do for the University or the world to forget that the money thus given is the ill-gotten gains of an awful monopoly. If ever a gigantic combine ever accumulated "blood-money," the Standard Oil Company has done so. We would not have the University refuse the money, but let it remember that it has a high task to consecrate to dedicate it to the cause of simplicity, sincerity, material and spiritual integrity, moral earnestness and human helpfulness.

LAST Sunday night a new down-town mission was inaugurated at Central Music Hall. A noble combination of talent has been arranged. To use the language of the stage, a double program is to be offered every Sunday night for the diversion and salvation of the "young men." Dr. Gunsaulus and Rev. Mr. Hillis, Prof. Swing's successor, are advertised to be present every Sunday night and the expensive choir of Plymouth church is to discourse the high music. Assurance is given that the addresses "will be brief, and that both of the above named orators will positively speak each night and that the musical program will be very fine." The movement is backed by the uncounted money of two of the most wealthy societies in Chicago, the Plymouth and Central churches. This is a generous and worthy thing to do, doubtless much good will be done. But it is also a part of that patronizing and cosseting tendency of our churches towards "young people" which deserves close investigation. It is a part of this over-anxiety to cater to a supposed very dainty dyspeptic and altogether critical class to which the adjective "Young" spelled with a capital "Y", is attached. It is in the line of the tendency of our churches to divide their constituencies on age lines, giving us "Young Peoples' Unions" with junior and senior branches, and leaving a void for "Unions for People not so Very Young." Have our preachings and readings in these last twenty-five years grown so profound that youthful minds cannot be interested therein, or have the young people become so dainty in their digestion that they need some spiritual "Horlick" to compound for them soul "baby-food?" We believe in the young and have spent much of our life in trying to help them, but we think they need to be treated more respectfully. Let them have a place at the family board where they will enjoy fullest welcome and be invited to partake of *food*, not *baby-food*. Let them be fed on *"thoughts"* not *"thoughts for young men."* There is still a place in the center of the city of Chicago for a Sunday night meeting where careful, high, continuous and, if need be, lengthy discussions of the great themes and burning questions of life will be presented by competent people; where the crowd will be welcome, but where it can scarcely be expected, and where the work will be continued for the sake of the thoughtful minority into whose hands now as always the destinies of the future are to be entrusted.

A Great Bible House For Chicago.

A movement to erect a great Bible house in Chicago is well started. The project contemplates a noble building that will be the headquarters of all the denominational and interdenominational activities that center in this city. Here Methodist and Presbyterian and, we hope, Catholic and all the rest of them will exhibit their publications and offer them for sale. Here they will have their offices, reception rooms and assembly halls.

One of the most interesting questions one could propound today is, will the projectors of this scheme let the Jewish, Independent, Unitarian, Universalist and ethical societies of this city join with them in erecting this building? May they become cotenants in the great structure that will then represent the ethical enthusiasm, religious aspiration and spiritual activities of our city. Such a building would be the greatest crown Chicago could wear. It is the most prophetic thing within reach. It would be the logical result of the parliament of religions, a permanent memorial to its triumph. How gladly all forces ought to join in erecting such a building, and how propitious would be the inauguration of such a building. Inside there would still be dividing lines, but not bitter ones. Outside there would still be ample room for all. Each would have his distinctive field. The business proportions of responsibility and occupancy could be easily managed, and the modern high office building could be made so as to give ample space for all. But to the great public, to the large-hearted and noble-minded the world over, the great Bible building of Chicago, erected in this spirit, so comprehensively interpreted as this, would indeed be a symbol of a great unity. It would become the instrument of a mighty power. We believe there are hundreds of thousands of dollars in this city ready to join in the erection of such a building on the inclusive plan which will be withheld or given more reluctantly for the less noble, but still noble, realization of a Bible house with an orthodox or evangelical rim. The new piety conserves all the ancient sanctities by putting them into the larger settings that make sacred modern as well as ancient thought. The Bible itself becomes biblical when it is permitted to confess kinship with other bibles, to interpret and be interpreted by the never failing revelations of God and the inspirations that touch all races and all ages.

We fear that the obstacles in the way of such a realization will not be wholly orthodox obstacles. There may be hindrances in the way of a hesitancy on the part of the so-called liberal organizations themselves to unite their forces and pool their resources so as to secure together such accommodations as they may not be able to command separately. A common reception room, a large suite of parlors, one common sales-room where books, tracts, magazines, Sunday-school helps, etc., of all the liberal kind can be found. One common small hall for classes, teachers meetings, conference meetings that would seat from 250 to 350, and as many side rooms for separate editorial, denominational secretaries and other offices as may be needed by the individual organizations. The new building it is estimated will cost $500,000. It would be an easy task if the Jews, Unitarians, Universalists, Independents, Ethical Societies, Spiritualists, etc., would join to raise $100,000 towards this stock. The present Western Conference Endowment Fund of about $25,000 could be put to no higher or wiser use, than to further such a course. Is it not worth while to ask our orthodox friends to let us join them and, if they consent, to take a hold all together and do the great and useful thing? Has not the time come? Is not this the opportunity?

Old and New.

Star Dust Revealed by a Sunbeam.

THE story of Enoch Arden, as it stands in the poem, is in every detail a true one. It was related to Lord Tennyson by the late Mr. Woollner, the well-known sculptor, whose widow has the manuscript of the story still in her possession.

LUTHER claimed the following ten qualifications as those of a good minister of the Gospel: 1. He should be able to teach plainly and in order. 2. He should have a good head. 3. Good power of language. 4. A good voice. 5. A good memory. 6. He should know when to stop. 7. He should be sure of what he means to say. 8. And be ready to stake body and soul, goods and reputation, on its truth. 9. He should study diligently. 10. And suffer himself to be vexed and criticised by everyone.

BROOKLYN school boys have set an example in race tolerance which is worthy of commendation. Two Chinese boys, nephews of a laundryman, desired an education and went to one of the public schools for admission as pupils. Some of the rougher class of pupils decided that this was an indignity, and at the first opportunity mobbed the Chinese and scared them so badly that they feared to return. About twenty boys of the school decided that such action was a disgrace to the school and organized for its prevention. On Wednesday last they went in a body to the laundry, escorted the Chinese youngsters to school, and declared their intention to protect them in their school rights. Before this firm front the turbulent element subsided, and the little foreigners are now duly installed as pupils. Such a display of genuine Americanism by the coming generation is encouraging. It is a guarantee of growth in tolerance and liberality in the minds of the people that will make the United States what it ought to be.

THERE is in Japan a remarkable family of business men, the Mitsuis, resembling somewhat the Rothschilds of Germany and France. The difference is that the Mitsui brothers, cousins and nephews do not confine themselves purely to financiering. All their varied interests are consolidated. They have a big bank in Tokyo, with branches throughout the empire, but they are in steamships, coal mines, street railways, manufactures of various kinds, and there is nothing new in the world of affairs that they will not take hold of and handle for gain. Nearly all their departments are headed by Mitsui chiefs, but employ many shrewd managers. They have a capital of something like 50,000,000 yen. You find them all over the empire. They live well and spend money liberally, but it must all be made out of the capital. They have a fine institution in Tokyo, called the Mitsui Club. Here distinguished men, foreign traders and all to whom they desire to extend courtesies are entertained, and royally entertained at that. They have great influence in Japan, for they are a part of the great moving force which is lifting this wondrous country into world-wide conspicuity. The Mitsuis are next to the government itself in expenditures and the number of people employed.

The Liberal Congress.

Hospitable to All Forms of Thought: Everyone Responsible for His Own.

Courage.

Out of the darkness
Into the Light,
Up from the shadow,
Out of the night
Into God's sunshine
Clouds far above,
Into the freedom
Found in His Love.

Out of the worry
Into the Peace,
Knowing that with Him
Trouble will cease.
Leaving for suffering
No place to win,
Letting the Joy out,
'Prisoned within.

God all about us,
God in our soul,
Let all the rest go,
Live in the whole.
Meeting our sorrows,
Touch them with light,
Glories imprisoned
Leap into sight.

* * *

Followers of Jesus.

BY CHARLES K. WHIPPLE.

I was once in a parlor where two pious women were discussing their investments, present and prospective. Two things in their conversation were noteworthy. They did not mention, nor apparently think of, the directions which Jesus is reported to have given on that subject; and the arrangements which they had made, and proposed still to make in regard to it, were in direct opposition to his precepts there reported.

From their position in the community and in the church, these women plainly assumed to be and no doubt really believed themselves to be, "followers of Jesus." Yet in a matter of habitual conduct of very great importance they pursued, and proposed still to pursue, a course flagrantly in opposition to what they acknowledged to be his explicit directions, claiming all the while to hold him not only as their rightful exemplar and model, but as their Lord and Master.

The language of Jesus respecting investments is direct and emphatic, and he unmistakably meant what he said, namely, "Lay not up for yourselves treasures upon the earth." And he immediately gives the reason for it; "for where your treasure is, there will your heart be also." To the same effect is his other injunction—"Take no thought for the morrow," or, as the revised version has it—"Be not anxious for the morrow," since it is this anxiety which prompts the laying up of treasures on earth.

In this particular, the example of Jesus exactly corresponds to his teaching. He praised poverty as more desirable than wealth and chose to remain poor, saying frankly that he owned no habitation. He preached gratuitously, lived on the voluntary gifts of his hearers and directed his disciples to live in the same way. Moreover, his injunction to well-to-do persons who proposed to become disciples was to sell what they had and give to the poor and then to follow him in a course of continuous destitution. To all who had any superfluity he enjoined "Give to him that asketh thee, and from him that would borrow of thee turn not thou away."

The process of civilization goes directly contrary to these instructions and to that example. The nations called Christian, including the portion of them making special claim to the Christian character, agree in taking a course habitually and systematically opposed both to the preaching and the example of him whom they call Lord and Master. They not only lay up treasures on earth for themselves and their children, but they hold it better to avoid indiscriminate giving to others.

The Christians of whom I have been speaking are Protestants. But one very large department of Christianity, the Roman Catholic church, makes it a point to obey the injunction of Jesus in the particular last mentioned. That church not only teaches and practices the duty of giving to beggars in general, but it provides an enormous number of mendicant friars, who are not only taught to live without productive labor and to live by begging from those who do labor, but who claim to be pre-eminently religious. In those countries, the common name for a monk is "a religious man," for a nun, "a religious woman." The consequence is that the countries professing that faith are thronged with professional beggars, making an enormous burden upon their industrial population, an enormous check upon national progress and an enormous nuisance to the travelers in those countries.

Protestant civilization, taking warning from these evils, has entered upon and is effectively pursuing an opposite policy, namely, a systematic attempt to remove the causes of poverty, to compel the lazy vagabond to earn his living and to show the unfortunate the way to self-support, giving help where it is needed. The good results of this policy so far plead strongly for its continuance and extension.

Since there appears among our clergy and church-members such obvious and thorough discrepancy between their theory and practice in regard to the teaching of Jesus, claiming him as Lord and Master while habitually violating his precepts both by omission and commission, it seems justifiable and proper to review the situation and try to discover whether it is the theory or practice of Christians that is in error.

Civilization has conclusively shown that the disuse of promiscuous almsgiving and the making of pecuniary provision for the necessities of the future are not only wise and right, but are essential ingredients of national and individual welfare; and this demonstration has been so complete that the Christians who form a part of this civilization have felt constrained to agree with it and co-operate in it, even while their creeds bind them to believe and practice in the opposite direction.

Unless the experience of civilization had thoroughly proved the soundness of its doctrine that each man should make pecuniary provision for the necessities of the future, surely Christians and the official teachers of Christianity would not have adopted it in obvious contrariety to their own church-doctrine. That they have done so seems to show that course to be the right one. It remains to inquire whether the precepts in question were designed for the present time.

Three of the four evangelists agree in representing that Jesus expected, and announced to his disciples, a coming of the kingdom of heaven and a final settlement of human affairs at some period within the lifetime of the then existing generation. If those narratives are correct, if they represent the real expectation and declaration of Jesus, his precepts must have been intended only for the few years which were to intervene before the final judgment and separation between the righteous and the wicked.

Let us look for a moment at some further particulars of the contrast between what Jesus taught and what is now believed and practised as right and best by the representatives both of civilization and Christianity.

He enjoined submission to unjust compulsion by individuals and to oppression by tyrannical governments. We resist such violence individually, and maintain a system of official resistance to it. He enjoined meekness. We rejoice in independence, public spirit, vindication of our rights, triumph over our opponents. He said, "Blessed are the peacemakers." We disregard peace, and make enormous and expensive preparations for war, even beginning this preparation by the formation of Boys' Brigades. He made no special protest against the system of slavery or of governmental tyranny then prevailing. We have abolished slavery and maintained our right to dethrone tyrants and establish and exercise a government of the people, by the people and for the people.

If now we keep in view the fact that Jesus expected and confidently announced the coming of the kingdom of heaven and a final consummation of this world's affairs within the lifetime of those to whom he spoke, it will plainly appear that his injunctions were appropriate to that period, and could have been intended for no subsequent one. Until he should appear with the angels in the clouds to execute judgment, the chief and great business of himself and his disciples was to proclaim the speedy coming of the kingdom, and the duty of preparing for it by repentance and reformation. In that short time, what could those few disciples do better than look forward to the fulfilment of that promise, patiently accepting, meanwhile, the ill treatment of unbelievers, sharing their goods with the destitute, forgiving injuries, showing meekness and patience, and offering service to others instead of exacting it from them?

Some of the precepts of Jesus are not only of universal application, suitable to all times and to every state of society, but are of such excellence as to place him in the highest rank of seers, prophets and teachers. His doctrines of the fatherhood of God and the brotherhood of man, taught with an emphasis and impressiveness and a clearness of illustration never before equaled, make the best foundation for true religion; and his parable of the Prodigal Son teaches an important truth as yet unrecognized by the Christian clergy and churches, namely, that no mediator is necessary to introduce His children to their Father, but that God, who loves them, is always accessible to each one of them.

On the other hand, some of the teachings of Jesus are decidedly at variance with the real belief (as shown by the practice) of Christians as well as others. His injunctions of poverty of spirit instead of self-respecting independence, of patient submission to unjust compulsion, whether by a governor or a footpad, instead of standing in defence of obvious rights, either of one's self or others, of giving to all who ask, instead of using prudential means to discourage beggary and abolish poverty, of neglecting provision for the future, instead of applying forethought and industry to the making of such provision, these injunctions, I say, however appropriate for a few disciples during a few years, are not only contradicted by the intelligence of the present age, but, if they had governed the practice of Christians from that time to this, would have arrested civilization and established the triumph of despotism. It seems reason-

able to believe, then, that the injunctions in question, having been made in view of the soon coming kingdom of heaven, were not spoken for later times, and so leave the present generation free to think and act in accordance with what now seem the dictates of wisdom and duty.

Is it not time to discriminate in regard both to the teaching and the example of Jesus? Since we do not imitate him in avoidance of marriage, nor in non-resistance to injurious treatment, nor in patient submission to unjust compulsion, nor in such avoidance of accumulation of wealth as would stop all great commercial, agricultural, manufacturing, mining, printing and publishing enterprises, why do we call him Lord and Master, and pretend imitation of him to be a duty binding upon us? Why do we seem, by silence, to admit the clerical assumption that *all* the teaching of Jesus is sound instruction, and that *all* that is recorded of him makes a perfect example for us to follow? Why do we not frankly recognize the fact that these peculiarities of the life and teaching of Jesus were due to his erroneous expectation of the near approach of the kingdom of heaven? We see that, through confidence in that expectation, Paul led the Christian church astray for many years, and that, ever since his time, people have been watching for the coming of that final judgment. Is it not time, I ask again, to see and admit the influence of that expectation upon the life and the teaching of Jesus?

A Familiar Friend's Word From England.

August is not the best month in which to visit London. At least so I am told by Londoners. The regret manifested by them at my misfortune was, however, hardly appreciated by me. True, the Queen and all her satellites were gone and the streets were noticeably empty of fine equipages and elegant liveries. Nevertheless I managed to enjoy myself, not having counted on their society or presence to give flavor to my visit. London is greatly given to the vacation idea, a good one I am sure, but with all the world out of town, I had still left me a great world of enjoyment. Temple Gardens had not taken a vacation. They bloomed for me in their secluded beauty, haunted by the gentle ghost of Charles Lamb. Charter House, too, was at home, with the aroma of Thackeray and Colonel Newcomb still lingering about its historic architecture. Smithfield and Newgate brought less cheerful scenes to memory, but brought instead the spirit of thanksgiving that scenes like theirs are gone forever.

Westminster Abbey and St. Paul's gave me my first impression of "Cathedral awe"; Kensington Museum opened wide her treasure-house and showed me more riches than I knew how to appreciate; the National Gallery brought me face to face with Landseer, Constable, Turner and Gainesborough, henceforth alive in color, whereas until now they had been familiar in black and white copies only. In the British Museum my curiosity was gratified by a view of the Elgin marbles, the Rosetta stone and the Portland vase. What need had I to bewail vacation time? A thousand lesser or more commonplace sights were added to these better-known ones, so that my six weeks in London was all too short.

Riding on the tops of omnibuses is something one never tires of. Greatly to my surprise I found our distant cousin, John Bull, most affable. As soon as he discovered a stranger at his side he made haste to point out all the notable buildings we were passing or other interesting and historical spots. Whatever transformation he may undergo away from home, on his own island he is most hospitable and cordial. The crowning glory of London's kindliness and helpfulness, however, is her police. Their reputation has gone abroad and nothing too generous can be said of them. It is a pleasure, almost, to get one's self lost in London labyrinths, just to experience the comfort of walking up to one of these friendly and fatherly individuals for protection. "I am lost" is too familiar a statement to bring more than an answering "yes" with the rising inflection. Probably he hears the same statement every five minutes, and you are at once set on the right path rejoicing.

A friend having found herself down-town with insufficient money was overheard in consultation with her companion as to ways and means. The ubiquitous policeman suspected the trouble and offered to lend them a *crown*. They accepted his evidence of confidence to the extent of a shilling only.

But however much there is left in August to interest and entertain the stranger, it really has some disadvantages. August being the month when the London world, fashionable and otherwise, leave town for a longer or shorter time, it is in consequence taken advantage of by many institutions as the best period for renovation. This naturally interferes with some sightseeing. Many picture galleries were closed and frequently we were turned back from entering churches we wished to see because the renovators had taken possession and the space was dirty and dangerous with scaffolding. The municipality, too, takes August for house-cleaning and the lamp-posts and pillar (letter) boxes were bright with fresh paint. Even Toynbee Hall sent its reluctant regrets to our request for admission, for the prevailing reason.

I was more fortunate however in seeing the Peoples' Palace and the Women's University Settlement, also in East London. This latter institution, although near so much misery, has in spite of it all succeeded in locating itself in a refreshing bit of greenness known as Nelson Square. Here the workers spend their rest hours, for, unlike our own Hull House, its theory is that the "Home" is to be a genuine resting spot and consequently to be kept free from the labors and perplexities of the day. Their missionary labors are therefore performed at other points. Classes are taught in convenient halls and buildings outside; but a large portion of their work consists in house-to-house visiting, where sick children are looked after, and discouraged and ignorant mothers are cheered and enlightened. The spirit of the enterprise seems admirable, their aim being to cultivate self-reliance. It was my good fortune to be permitted to visit some of the worst districts of East London—not far from Black Friars' Road—under the escort of a glorious specimen of warm-heartedness and cool-headedness, an American school-girl spending her vacation in this self-imposed work. Close packing of human beings and filth were everywhere and yet I know we could not have reached the limits of misery, for we saw no inhabited cellars and every family we visited had at least *one* room to itself. How anything but crime and degradation can result from such surroundings I cannot understand, *and yet* we did see efforts made that betrayed refreshing evidence of self-respect. I had reason to remember a sermon story of our pastor's about the negro sister who prayed that we all might begin by keeping our own door steps clean; for, did I not see this very thing illustrated most pathetically in the brave attempts of two or three aspiring souls who, in this what seemed to be hopeless filth, had scoured to a snowy whiteness their own tiny door-steps? In a narrow court I saw as a great rarity a row of houses with door-yards at least ten feet square. One yard bloomed in real beauty and several others had made feeble attempts at imitation. A bright faced woman with a rich brogue claimed our admiration for her garden, consisting of one potato plant. The most touching experience of the day was the genuine interest manifested in them, not as *cases* but as individuals, by this young girl whose whole knowledge of life until this summer had been among the roses and lilies, sheltered and protected from all hardships. I admit with shame to a feeling of repugnance at sight of her hand-shaking with these forlorn objects and her tender caresses of the pitifully loathsome and afflicted little ones. It is gratifying to an American to know that the beautiful fruits of character in this girl have been developed under the fostering care of Mary B. Willard in her Berlin school for the past two years.

But East London is not all dark and discouraging. Let me tell you of the brightest spot in my pilgrimage. To that wonderful embodiment of common sense as applied to the problems of poverty, Miss Octavia Hill, are to be credited the comfortable homes, not a few, standing as examples of what may be done at financial profit by those willing to make the experiment. Good care and prompt payment of a most reasonable rent are demanded. So in many neighborhoods these comfortable homes stand to lure families to greater thrift and greater comfort. Many years ago I had read of Miss Hill's great success in this direction and when I found myself by most happy accident face to face with this wonderful woman, a simple, quiet, every-day looking body, and actually permitted to take her hand and have her address me in a few words, I felt that the crowning delight of my visit to London had come.

I must forego recounting many more interesting experiences, but I cannot omit a visit to Mrs. Willard in Reigate, where I had the pleasure of a glimpse of Frances Willard, and through her the much coveted opportunity of a thorough view of "The Priory," the home of Lady Henry Somerset. Historically rich in Magna Charta associations, later the home of Catherine Howard and John Evelyn, its latest honors are its best, for it now is a busy hive of brave and consecrated women working for mankind.

Let me tell you, in connection with this lady's name, of a bit of English law which I have learned to my great disgust. Among her other possessions in Reigate is a house long rented for a public house or *saloon*. Being a consistent temperance woman, this fact has been a grief to Lady Somerset, and she was looking forward with pleasure to the expiration of the lease, having declared her intention of not permitting its renewal. The trustees of this estate, which is hers for life only, have forbidden her to cancel the lease on the plea that she has no right to do anything to the property which will decrease its financial value to her heir.

All England, London included, pays strict observance to Sunday quiet, but London is most amiable towards cranks of every complexion and temper. All day Sunday one can see crowds of listeners in Hyde Park, choosing whatever doctrine suits them best. The socialist, the working-man, a Russian malcontent, the advocate of a strict interpretation of the Bible, a few feet away a member of the secular union, may each or all be

heard, according to one's taste. There seems no limit to freedom of speech.

A hoped-for pleasure in hearing Stopford Brooke has been denied me. His church is closed and he is absent in Italy for his health. I am told also that it is not likely he will ever be well enough to preach again. One Sunday I enjoyed the service and the quaint costumes at the Foundling's Hospital Chapel, having meanwhile a glimpse of Doctor Barrow's smiling face. Another Sunday morning I spent at Westminster, another at St. Paul's, and, best of all, heard a sermon from Canon Wilberforce at St. John's. Still another Sunday was given to home longings, and I found my way to Hampstead and heard the familiar voice of Brooke Herford. After being seated in this pretty church and having familiarized myself with my surroundings, I discovered six Unitarians from Chicago and vicinity, sitting directly in front of me, Rev. J. T. Sunderland and his entire family being of the number. This having been my only opportunity to hear a liberal sermon for more than a year, I was in good condition to appreciate it. In my year's absence I have learned one thing for certain—one cannot get away from home, no matter how far he may roam. Last winter in Berlin did I not have to stand guard over the faith? In Switzerland did I not welcome with delight a member of Unity Church, St. Louis? In Paris was not All Souls present in the persons of Doctor and Mrs. Wood and Doctor Alice Ewing? Here in London it became a serious problem whether I should spend all my time striving to see familiar home friends or neglect them to see London. Down in Oxford a few days ago, I had the pleasant fortune to meet a friend of UNITY who up to that time had been to me a name only—Miss Lily Long, of St. Paul.

Most of the home friends have sailed back again before this to take up the various burdens and duties of life. But I still linger in dreamy, blissful quiet, resting beside the sea at Bournemouth, where sun and sea breezes are bringing health and strength to many tired souls. As usual, I am enjoying a rest I have not earned and do not need, but I will not quarrel with a kind fate which has located me here for the present. Rather I will take the gifts of the gods cheerfully and perhaps some way may be found whereby I can pass them on to those who both need and deserve them.

Hoping all good things for UNITY, I am

Sincerely yours,

M. H.

Anti-Liquor Laws.

The enforcement of the New York excise laws, through the efforts of Mr. Theodore Roosevelt, has given unusual prominence to the liquor question. So long as the attack upon the sale of intoxicants is directed by persons of the gentler sex, men shrug their shoulders and smile; but when officials, sworn to execute the laws, proceed vigorously to discharge their duties with respect to legislative enactments against the traffic in alcoholic drinks, there is a universal shudder and a voice of general reprobation. Republicans bewail the conduct of Mr. Roosevelt because, forsooth, it may cost their party votes. Democrats accuse him of violating a cardinal principle of their faith—the principle of personal liberty. Demagogues of both parties shriek out that he is seeking to enslave the masses—through enforced sobriety. The patriotic American talks feelingly of the flag, and opines that an annual inspection of its folds is all that is needed to make the people of this commonwealth decent and self-respecting, and that prohibitory statutes are an insult to our manhood. All sorts and conditions of men are finding fault with Roosevelt. We have no desire to fight his battle; but we feel constrained to point out the error of one of the arguments most frequently employed against the enactment of anti-liquor laws—the argument that continental Europe, through its superior sobriety, demonstrates the futility and needlessness of such legislation.

In the first place, it is fallacious to reason that, because Europe is sober and America drunken, there is no virtue in prohibitory statutes. The comparison amounts to nothing unless it can be shown that the conditions in the two continents are similar in all material respects save that of law. In the second place, one of the premises of the argument is fatally weakened by the fact that France, justly celebrated in former days for the sobriety of its people, is at present rapidly gaining notoriety as a community of drunkards. The vaunted temperance of continental Europe may soon become altogether a myth.

There are many points of difference between Europe and America that must be taken into our reckoning when we attempt to solve this problem. Some of these we shall mention. The Europeans who are distinguished for their freedom from alcoholic excesses are, or were during the temperate period of their histories, consumers of beer or wine, while the majority of Americans who are addicted to drunkenness are habitual and exclusive drinkers of whisky. The New Englanders of colonial days were steady tipplers of rum, and were drunken despite their godliness and many virtues. The French with all their levity and looseness were sober because they poured libations to Bacchus and not to Ceres. Thomas Jefferson (Memoirs, vol. iv, p. 320) remarked, "It is an error to view the tax on wine as merely a tax on the rich. It is a prohibition of its use to the middle class of our citizens, and a condemnation of them to the poison of whisky, which is desolating their homes. No nation is drunken where wine is cheap, and none sober where the dearness of wine substitutes ardent spirits as the common beverage. It is, in truth, the only antidote to the bane of whisky. Fix but the duty at the rate of other merchandise, and we can drink wine here as cheap as we do grog, and who will not prefer it? Its extended use will carry health and comfort to a much enlarged circle; everyone in easy circumstances will prefer it to the poison to which they are now driven by their government, and the treasury itself will find that a penny apiece from a dozen is more than a groat from a single one."

Other facts that must be borne in mind when the attempt is made to measure our institutions by the European standard, are that Americans of the middle and lower levels of society have more money to spend than their trans-Atlantic brethren, and that that they are less frugal and thrifty. Nor may it be forgotten that our political and social systems and the freedom of speech that here prevails, promote gatherings at clubs, corner groceries and saloons, and thereby give encouragement to the liquor habit. The rapid accumulation of wealth in this country, and the speculative character of many of our enterprises are factors in the equation that must be duly regarded. The conditions that exist in Europe differ so widely from those that obtain in America that the experience of the one continent cannot be safely accepted as the guide to legislation in the other.

A writer in Le Havre, May 29, 1895, says: "Alcoholism is the great misfortune of the present day, and if the evil is not corrected, France—the country of sunshine, of good wine and great gayety—will be changed into a nation of brutes by this ignoble vice. The peril is evident, and it is high time to check it. I know that the infamous vice is not peculiar to our country, but I see that its ravages are greater here than elsewhere."

The farmers of France are permitted by law to manufacture their own grapes, apples, prunes, pears, peaches and other fruits into brandy, without paying tax. Small portable stills are used for this purpose, and the process of distillation is crude and imperfect. The resulting liquor is necessarily of inferior quality and injurious to health. The *bouilleur de cru* is also at liberty to convert the crops of his neighbors. At first the quantity of brandy thus manufactured by each farmer was limited to the amount required for family consumption, but at present there is no restriction upon production. In 1874 there were 300,000 of these distillers in France; in 1894 they numbered more than 900,000. The product of their stills is sold at a very low price and is rapidly supplanting wine as the drink of the common people. The law which gave the opportunity for the creation of this pernicious industry, has had the effect to destroy the character of France for sobriety, and to make drunkenness the prevailing habit among her middle and lower classes. This habit has assumed such proportions that, in the words of Senator Maurice Laporte Bisquet, "the country stands in the presence of a very serious danger." France has ceased to be an example of a temperate nation; and the French law affords a striking illustration of the influence of legislation upon the sobriety of a people.

Since the opening of the Delagoa Bay Railway, South Africa, great quantities of a spirit, known by the graphic name of "Nigger-killer" have been supplied to the Zulus. It acts in some cases as a direct poison, and one night of hard drinking will often suffice to kill the stoutest native. The increase of crime in the mining districts since its introduction has been marked, and expert opinion appears to be unanimous as to its cause. The demand for this liquor has destroyed the demand for other goods. In Basutoland, where, in consequence of geographical position and the absence of a white population, it has been found possible to enforce a law of absolute prohibition, the natives have learned to furnish their huts after the fashion of European laborers, and have adopted the use of crockery, cotton fabrics and agricultural implements. In no native territory to which liquor is freely admitted does such a condition present itself. The population of Basutoland in 1891 was reckoned at 218,000, and its import and export trade, representing an exclusively native movement in production and demand, was then variously estimated at from £350,000 to £380,000. The importance of the liquor question in affairs of commerce is indicated by these examples.

Without intending to provoke a discussion of the ethics, expediency, etc., of anti-liquor laws, we shall direct the attention of our readers to a few facts that favor the wisdom of the advocates of temperance. Firstly, there is no merit in the oft-repeated suggestion that alcohol is a necessity to the poor man, in that it pieces out his rations. The essential elements of food are most abundant in the cheapest meats and vegetables, and a nutritious and ample diet is within the means of every working man and woman who can spare money for drink. Secondly,

as advocated by men of sense and discernment, the closing of saloons on Sunday is a rational attempt to promote the public welfare, and has nothing to do with morals or religion. On Sunday men yield most easily to the temptations of liquor, because they are then idle and are seeking relaxation from their labors. Thirdly, the more money a man spends for liquor, the less he has to spend for food, clothing and fuel. The liquor habit impairs the capital of a community, and consequently reduces wages. It diminishes the efficiency of labor and thereby tends to increase its cost. It augments taxes, fosters pauperism, incites to crime and breeds disease; thus adding to the burdens of society. Viewed from the economic standpoint, it is a bitter foe to general prosperity and progress. The merchant would find it greatly to his ultimate advantage to encourage the efforts of the "temperance crank", even though they should result in a sacrifice of a fraction of his own "personal liberty" and a surrender of a portion of his "manhood."—LEVI A. ELIEL in *The Reform Advocate.*

Thanatopsis.

A paper read before the Young Ladies' Aid Society, at Sinai Temple, October 2, 1895, by EDA E. HOLZHEIMER.

"Thanatopsis," written by Bryant in his eighteenth year, is as its name suggests a discourse on Death. That the poetic fires in which the work was fashioned were kindled at the altars of the Greeks is evidenced not only by the title which it bears—derived from the words Thanatos and Ops—but also, and more conclusively by the simplicity and frankness which pervade it, by its freedom from dogmatic tendency and by the classic serenity and beauty of its style. Its youthful author armed himself from the arsenals of ancient thought and rhetoric against the vices of his time, and thus equipped overcame on the one hand New England narrowness, and on the other, the license and extravagance of continental Europe. The calm and dignified utterances that mark the poem can claim closer kinship to the writings of Sophocles and Plato, than to those of Bryant's countrymen and cotemporaries.

Thanatopsis is an utterance of the Universe—the voice of "Earth and her waters, and the depths of air" sounding consolatory message to the mortal troubled with the fear of death. It is the word of nature touching the "last bitter hour," spoken "with a mild and healing sympathy, that steals away the sharpness of our darker musings, ere we are aware." As viewed by this wise counsellor Death is neither an evil to be overcome through faith, as in Pope's "Dying Christian," nor a dream-disturbed sleep, as Hamlet fears it may be; nor is it invested with any of the hopes or terrors with which, as with a mist, the various religious and philosophies have surrounded the grave. With deeper insight and broader knowledge than is possessed by man, nature perceives in the close of life and the events that follow it naught but the resolution of the body into its elements, its return to earth, whence it arose.

Yet a few days, and thee
The all-beholding sun shall see no more
In all his course; nor yet in the cold ground,
Where they pale form was laid, with many tears,
Nor in the embrace of ocean, shall exist
Thy image. Earth that nourished thee, shall claim
Thy growth, to be resolved to earth again,
And, lost each human trace, surrendering up
Thine individual being, shalt thou go
To mix forever with the elements,
To be a brother to the insensible rock
And to the sluggish clod, which the rude swain
Turns with his share, and treads upon. The oak
Shall send his roots abroad and pierce thy mold."

That the poet has rightly interpreted the language of nature cannot reasonably be denied. His imaginings did not dim his perception of the truth, and the lessons of death that the verses bear are in perfect accord with the teachings of science. Whether viewed in little, through the microscope, or in her broadest aspects in forest, mountain-range and ocean, nature is unvarying in her attitude toward this problem; and the truth that she ever impresses upon our minds is, that death is naught but the cessation of vital force, the beginning of decay. Other poets may tell us of the promise of a resurrection that the spring-tide bears, may sing of immortality proclaimed by starry firmament and tune their lyres to strains of faith and hope; but their utterances are not nature's voicings—rather the expressions of their own aspirations and yearnings. It is not so with the poet of Thanatopsis.

Bryant's fidelity in recording and transmitting to us this word discloses the artistic defects of his being and the shortcomings of his genius. Phonographic or photographic poetry is not poetry of the highest order. A Beethoven would be moved by Waterloo to thoughts that could not find expression through the snare or kettle drum, although these instruments might perfectly imitate the rattle of the musket and the roar of cannon. The woods are not peopled by nymphs, as in the pictures of Claude Lorraine; the air never throbs with light and color as in Turner's visions; but the genius of these painters is made manifest to us through that part of themselves which is revealed in their creations, rather than through that part of nature which they so masterfully reproduce.

The lack of spontaneity in Bryant's verse ranks him beneath the greatest poets. There is no up-welling of imagery, no bountiful outpouring of thought, following the intimate contact with nature. He stands apart, as it were, with note-book in hand, observant and alert, but unmoved. In the same year that Thanatopsis was conceived, an English poet, Bryant's senior by two years, wrote "Queen Mab." The work is styled by its author a philosophical poem, and the opening stanzas have Death for their theme. But how different the spirit that pervades the composition! In the light that streams from Shelley's verse the muse of Thanatopsis appears phlegmatic and cold. Let us turn our vision towards this sun of true poesy.

How wonderful is Death,
Death and his brother sleep!
One pale as yonder waning moon
With lips of lurid blue;
The other, rosy as the morn
When throned on ocean's wave
It blushes o'er the world:
Yet both so passing wonderful!

Hath then the gloomer Power
Whose reign is in the tainted sepulchres
Seized on her stainless soul?
Must then that peerless form
Which love and admiration cannot view
Without a beating heart, those azure veins
Which steal like streams along a field of snow,
That lovely outline, which is fair
As breathing marble, perish?
Must putrefaction's breath
Leave nothing of this heavenly sight
But loathesomeness and ruin?
Spare nothing but a gloomy theme
On which the lightest heart might moralize?

The language in which Bryant has conveyed the message of consolation is so stately and beautiful, that in our admiration of the vehicle, we are apt to overlook the rather pitiful character of the lading. One who fears death will derive slight comfort from the fact that it is common to all mankind, and that not even the greatest or the wisest can escape it. Science might have supplemented the argument by showing the usefulness of death to the species and the general misery that would ensue were man endowed with immortality. Philosophy might have pointed to the noble endings of exemplary lives and might have speculated eloquently upon the true value of existence, not to mention the inestimable benefits of dying, as discovered by the aforesaid science. Religion might have warned us to regard this life as a period of probation and to hail its close as a state of never-ending bliss. But Nature tells us merely that death is common and inevitable, and therefore we should adjust ourselves to it, as it were. Perhaps the poet was wise to confine himself to nature's simple utterances and to disregard the voices of Science, Philosophy and Religion. At any rate he stands upon certain ground, and cannot be assailed on account of an erroneous opinion. Whatever may be our estimate of the value of nature's teachings in this regard, we cannot be too grateful to Bryant for giving to the language the following lines, descriptive of our final resting place:

The hills
Rock-ribbed and ancient as the sun—the vales
Stretching in pensive quietness between;
The venerable woods—rivers that move
In majesty, and the complaining brooks
That make the meadows green; and, poured round all,
Old Ocean's gray and melancholy waste,—
Are but the solemn decorations all
Of the solemn tomb of man.

Nor can we withhold our admiration from the final verses of the poem, with which I shall conclude.

So live, that when thy summons comes to join
The innumerable caravan, which moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry-slave at night,
Scourged to his dungeon, but sustained and soothed
By an unfaltering trust, approach thy grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.

"THE idea of hatching eggs by electricity may appear somewhat far-fetched, but electric incubation is not only being carried on in Germany, but is growing up into a large industry," says *Lightning*, London. "A Strasburg electrician, who has been experimenting for three years, has found that with the electrical incubator 90 chickens can ordinarily be counted on out of every 100 eggs dealt with."

BISHOP WHIPPLE, of Minnesota, says that the Dakota Indians once held a war dance near a mission house. He went to Wabasha, the chief, and said: "Wabasha, you asked me for a missionary and teacher. I gave them to you. I visit you, and the first sight is this brutal scalp dance. I knew the Chippewa whom your young men have murdered. His wife is crying for her husband; his children are asking for their father. Wabasha, the Great Spirit hears his children cry. He is angry. Some day he will ask Wabasha, 'Where is your red brother?'" The old chief smiled, drew his pipe from his mouth and said: "White man go to war with his own brother in the same country; kill more men than Wabasha can count in all his life. Great Spirit smiles; says, 'Good white man! He has my book. I love him very much. I have a good place for him by-and-by.' The Indian is a wild man. He has no Great Spirit book. He kills one man; has a scalp dance. Great Spirit is mad and says, 'Bad Indian! I put him in a bad place by-and-by.' Wabasha don believe it."

The Word of the Spirit.

"Get thee up into the high mountain; lift up thy voice with strength; be not afraid!"

The Messianic Idea Among the Jews.

Paper read at the Woman's Conference, Atlanta Exposition, October 9, 1895.

BY MISS CLARA BLOCK.

In the rough marble lies an angel's form. Out of the real emerges the ideal. Out of the present, Isaiah looked with eyes intent upon the future; looked down all the avenues of life, down roads hot and dusty, down others not often pleasant with tempered sunshine or with grateful shade, and he saw they had a common goal: "the green fields" and "still waters." The green fields and still waters, by whose side "men shall beat their swords into plow-shares and their spears into pruning knives. Then nation shall not lift up sword against nation, and they shall not learn any more war. For the earth shall be full of the knowledge of the Lord as the waters cover the sea." And this shall be the world's golden age, the age when justice, love and mercy shall prevail. And to illustrate this abstract future in terms of the concrete past, Isaiah sketched in the memory of David's happy reign, David the type of the just, the true, the triumphant monarch. As a consequence, Isaiah's prophecy received a two-fold interpretation; in Israel's time of prosperity, this prophecy embraced the world, but under the pressure of adversity, the Jews saw in it the promise of their own temporal salvation only. And so it was, when exiled Israel sat weeping by the waters of Babylon. Then the hope was special and was fixed upon the coming of a leader, strong to command, brave to fight and win, swift to bring Israel home, a political leader, who like David would sit upon the throne, dispensing justice, teaching the truths of religion to all men; a hero in the fight for political freedom, a Jewish Garibaldi, a Palestinian George Washington. Their king, their Messiah should be God-like in his qualities, not divine in origin. The word Messiah is derived from the Hebrew "Mashach," meaning literally anointed, as were all priests, as were Saul and David and Israel's later kings. Their anointed one should break the foreign yoke from off Israel's shoulders, not carry upon his own the burden of the world's sin. For the idea of vicarious atonement is absolutely foreign to Hebrew thought, as is the doctrine of original sin and that of the fall of man.

The Jews returned from their exile, with the messianic hope unfulfilled; but the hope lived on, sometimes bright in color, dimmer again; but the idea remained essentially the same, in prosperity the hope of a messianic time, forgotten in troublous times in the hope of a personal Messiah. And under Syria's rule he was ardently longed for. But the fierce Maccabeean war for independence was followed by freedom and peace; a peace so blessed after the long unrest and strife, that the hope for a Messiah, a political leader sprung from the house of David, took a secondary place in their wishes, and the hope for a messianic time assumed the primary place in their formulated prayers, and grew to be a doctrinal part of our religion. Yet a little span of time, and Rome's creed of conquest fixed Judea's destiny and once more arose a passionate prayer for a Messiah. And Rome drew nearer and her legions loomed up ominously before Judea's despairing eyes. And she sent up a cry of wild appeal, a call to the divine messenger to hasten, to come speedily and establish his kingdom of heaven on earth. And when Jesus of Nazareth answered that call, as others had done before him, there were those who believed the deliverer had come. His following was small and he passed away. But under the magic touch of Paul's genius, there sprung up amid the tottering temples of the heathen gods, Christianity's stately edifice standing firm on the eternal foundation of Hebrew thought. And the secret of Paul's genius was compromise. If at this time Judaism had stood at the cross-roads and had gathered to herself all that were wandering away from Paganism, which was not feeding their souls, and from Greek philosophy, which brought no comfort, she might have gathered about her knees the children of the world. But she has always been too proud to seek, and when she has been sought her stern words were, "If you would come to me, it must be 'all in all or not at all.'" There could be no compromise.

Soon another Messiah arose and his fate was that of Jesus of Nazareth. Israel's misery grew apace, no deliverer came, the people arose in arms, a short struggle, and Titus and the Roman legions finished forever Israel's history as a nation.

Sixty years went by and there was once more a last bright flash of the flame before the light went out, when Bar Kochba, purest patriot and hero, aglow with love for his people, met Rome's ablest generals in the field and never left it, unless as victor. He was hailed by many as a Messiah, by the great Rabbi Akiba among others, but his struggle proved vain. And with him almost ceased the hope that through a Messiah Judea's national independence would be restored. The oppressions of the Middle Ages served to revive the hope, and in proportion as persecution was severe, so strong was the hope. At every Passover feast the Jews offered up the prayer, that the next year might again find them in Jerusalem. But with the growth of religious liberty, with the granting of citizenship and equal rights to Jews, the wish to return to Palestine died away. It has been said that ideas, like men, are mortal, and so the idea of the coming of a personal Messiah has spent its life and perished, but the hope of a messianic time lives;—*it is immortal.*

Today we watch for no Messiah to marshal his hosts, to lead us back to Palestine. We love each star and stripe of Old Glory, and for us, Columbia is the happy land. Through all the world, Liberty is nurse to Patriotism, let her cradle song be Marsellaise or Wacht am Rhein or what it will. And yet though scattered among the peoples of six continents, though we are no longer a nation, we still hold dear the ancient hope of our people. Ever and anon, we strain our eyes through the blackness of midnight and the darkness preceding the dawn for the earliest light of the sun that shall rise on the Golden Age. Unlike Greece, with her mournful backward glance, not like Rome, with sad eyes fixed on a dissolving view of her happy days "when truth and right prevailed, though not enforced by law;" but forward, onward, to the future Israel looks, for days of which his most glorious past was but a merest foretaste. We are indeed, looking for a messianic time, and when we see men, in the name of Charity and Love, grant freely what now cold Justice cannot even wrench from out of close clenched hands, we shall know that the day of days has come. We look for no other sign. And not in idleness do we sit and wait his coming, but with hurrying feet and deeds of kindness and of love we go to meet it. In the meantime, in demonstrating our reverence for God the Father and our love for man, the brother, we have never found it necessary to employ the thumb-screw, the rack, the fagot, the sword nor the ax,—to assist in the object lesson. That method is known among geometricians from Euclid up, as *Reductio ad absurdum.* The Jews do not employ it. The Church of Christ, divided in much else, and many times subdivided, joined hearts and hands,—at least in persecution of the race from which their Master sprung. How strangely inconsistent! And yet again,—how more than inconsistent!! To those Christians of devout faith, to those for whom the Bible means holy inspiration word for word, to those it must appear that Israel is the chosen people. Accepting this, they must believe with us, that the Jews are God's own care and the holy instrument for the distribution of his word. Believing this, have they no fear that we will in time to come, abundantly repay the abuse they have heaped upon us? *Have they no fear?* Whence springs their sense of security? Does it arise from a conviction, that we,—the Jews,—possess,—what they so loudly profess to have, yet often so conspicuously lack,—the spirit, which they call Christian? Unwittingly, most unwittingly, they are paying us that tribute; a just tribute, I truly hope and most fully believe. The privilege of retaliation, if privilege it be, we do not seek, we do not claim. For, "vengeance is mine,—saith the Lord,—I will repay." O Love, O Justice, how burningly preached, yet practiced,—how indifferently. Love written upon pages, painted upon canvas, preached from pulpits to poetic minds but irresponsive hearts, Love finding expression in all things save deeds,—how it taxes our patience! A dead letter, a lifeless portrait, a mocking voice! Where is the living reality? The lonely wayfarer is sick; we bathe his temples and give him refreshment. Warm hearts we bring and willing hands and a charity that is broad,—*it knows no creed.* No preliminary cross examinations. No attempts at "classifying, tagging and pigeon-holeing" him, as Catholic, Lutheran, Mohammedan, or—Godless. Nay, we do not say, "I give to him of the faith only, to him who loves Jehovah our Lord and God with all his heart and soul and strength and mind." For faith, we know, is a law unto itself, submits to no control and cannot be compelled; and more we know, that where it can be compelled it is not worthy the name. Unbelief is not a sin;—belief not necessarily a virtue;—faith is a blessing,—the want of it, most unfortunate; merely that. A man's spiritual insight is given him; he is not the conscious maker of it. What he sees, he sees; and the stabs of an hundred blades will not the less convince him that he does not see what he sees not. My neighbor says the sunset is red. "Not so," say I, "there is only a faintest flush in that gilded sky." Is it necessary then that we fall a-quarreling? Who knows whether either one of us has seen aright? Shall I buffet and beat my neighbor because, forsooth, his eyes refuse to see through mine? Shall I forthwith apply a thumb-screw? Is not the connection between the optic nerve and the first digit of his right hand, somewhat remote? And should our neighbor's faith transcend the bounds of our reason, and if we marvel that his intelligence is satisfied with a thing so unbelievable, we neither hate, despise nor even pity him. And yet, we have been hated, despised and *oppressed.* Persecution,—expulsion,— too often has religion served as pretext, where plunder alone was motive. They have persecuted, they have exiled,—verily—*they have their reward.* For as our thrift has helped to make nations, so has our banishment marred them;—as Spain

knows, as Russia has still to learn. Let it not appear, that the Jews have hated their oppressors. 'Tis true, they did not love them,—they have always been too wholesomely human for that. But they forgot soon, and forgive,—long before they have forgotten.

Peace which is Israel's mission; Justice; Charity which is Love, these three gifts we bring, like the Magi of the East, for the morning of the nativity of the Golden Age. All these we bring here and now, to honor God's Fatherhood, for the dear sake of man's brotherhood. Not forgetful of today's obligation toward our neighbor, not turning our eyes from present duty to lift them in prayer to ask for our own soul's salvation. Not wastefully ignoring this life, because we are wrapped in wonder and conjecture as to what the next will prove, but so seizing the passing opportunities of this life, and so utilizing for ourselves and others its blessings and advantages, that without regrets we cannot enter into the life to come. And the flesh has claims as well as the spirit. For earth and the fulness thereof, its beauty and abundance, were given to man not to be scorned, but to gladden his eyes and to make his heart sing in thankfulness. We do not quarrel with those who so little esteem the greatness and the goodness of these gifts, as to reject them in the hope of securing something better in the future. But does not their attitude seem to hold a strong element of ingratitude and of—commercial speculation?

Not by stripping our homes of beauty, not by abandoning our pleasant chambers for narrow cells, do we fit ourselves for heaven, nor by mounting columns that "number forty cubits from the soil," there to endure the burning heat and the snows of twenty slowly rolling seasons. Not by renouncing father and mother; not by drawing sword to sheath it again in a brother's breast, can we establish the claims of any religion. "The water of life" should be as graciously offered, as was the cup which Rebecca gave at the well.

And what have two thousand years done towards the fulfilment of Isaiah's prophecy? Have they beaten the swords into plowshares? Nay, rather into scythes, and the scythes they have placed in the grim Reaper's hand, and in religion's name, he has mowed down the ranks of contending armies, and watered the fields with blood, and sowed the seed of hate and fierce retaliation, and the new crop has been blood. "What, O what, will the harvest be?" Is this the fulfilment of Isaiah's prophecy? Has not rather Israel come with the glad tidings, has he not preached the gospel of truth and justice through his great lawgiver, and have not Israel's teachers spoken of Love and Mercy, and the not doing unto others, that which is hateful to ourselves? Does not Isaiah's fifty-third chapter point rather to Israel? Is not he the Man of Sorrows? Nay, Israel is *Messiah among nations;* he has journeyed through time, wearing his crown of thorns; he has been buffeted and beaten, and his heart has been pierced with the spear, and he has commended his spirit to his Maker; he has died and come again into life, he has perished once more and again, but to be resurrected again and again, *into life eternal.*

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The Home

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Sun.—Heaven penetrates to the depths of all hearts, as daybreak illumines the darkest room.

Mon.—The path of duty is near, yet men seek it afar off.

Tues.—One forgives everything to him who forgives himself nothing.

Wed.—Not to correct our faults is to commit new ones.

Thurs.—The hearts of men do not submit to force, but to virtue.

Fri.—The wise man avenges injuries by benefits.

Sat.—To develop the principles of our higher nature is to know heaven.

—*Chinese Scriptures.*

The Chestnut Burr.

A wee little nut lay deep in its nest
Of satin and down the softest and best;
And slept and grew while its cradle rocked,
As it hung in the boughs that interlocked.

Now the house was small where the cradle lay,
As it swung in the wind by night and day;
For a thicket of underbrush fenced it round,
This little lone cot, by the great sun browned.

The little nut grew, and ere long it found
There was work outside on the soft green ground.
It must do its part, so the world might know
It had tried one little seed to grow.

And soon the house that had kept it warm
Was tossed about by the autumn storm;
The stem was cracked, the old house fell,
And the chestnut burr was an empty shell.

But the little seed, as it waiting lay,
Dreamed a wonderful dream day by day,
Of how it should break its coat of brown
And live as a tree to grow up and down.

—*From a Teacher's Scrap Book.*

Humble Heroism.*

[An incident of the flood in the Alabama River during the spring of 1886.]

Negroes frequently exhibit a wonderful heroism in times of danger. An instance of this I witnessed in the spring of 1886, when a freshet in the Alabama river caused the country on each side to be overflowed for many miles.

The negroes on the river plantations were the greatest sufferers. Their cabins would be under water almost before they knew that danger threatened them, and hundreds of them were sometimes found huddled together on some knoll sufficiently elevated to be above the water. There they often remained two or three days and nights without food, and exposed to a soaking rain. Fortunately the weather was not cold.

Many relief expeditions were sent out from the neighboring towns to rescue them. These consisted of one or more boats manned by expert oarsmen and swimmers and filled with provisions, blankets, etc. One day the news came that the negroes on a certain plantation had sought refuge upon a corn barn, around which the water was rapidly rising and so rendering their condition exceedingly precarious. Two boats started at once to their assistance. In one of them I went accompanied by another white man and a negro. Through the dark we sighted the corn barn, upon which a mass of black humanity clustered like a swarm of bees. A heavy rain was now falling, and daylight beginning to fade away. Their condition became almost distressing as they sat in perfect silence waiting our approach. Still we did not appreciate their extreme peril until the boat struck against the frail log building which was in the water to the edges of the roof and visibly shook and tottered. The poor creatures commenced to clamber hurriedly down to the boat.

"Stop!" I cried. "The women and children first."

The men obediently resumed their seats. We took in all the children and then the women, and were about pushing off, telling the men we would hurry back for them as quickly as possible or send the first boat we met, when an old woman (I noticed she was the last to get in the boat, and had done so reluctantly) seized the corner of the house, and looking anxiously into my face, said:

"Marster, ain't you gwine to take my ole man?"

"No, auntie," I answered, "the boat is too full now. He must wait till we come back."

The words were hardly out of my mouth, when with a sudden spring she was up and on the roof again. It shook as she scrambled on it and took her seat by a little, withered old black man, whose hand she seized and held as if she was afraid we would tear her away from him.

"Come auntie," I cried, "this won't do. We can't leave you here, and we can't wait any longer on you."

"Go on, marster," she answered. "I thanks yer, en I pray de good Lawd to fetch you all safe home; but I am gwine to stay wid my ole man. *Ef Simon got to git drownded, Liddy gwine git drownded too. We dun bin togedder too long to part now.*" And we had to leave her, after throwing some blankets and a lot of provisions to them.

As we rowed off in the rain and night a high falsetto voice, tremulous with age, came across the waters from the crib, where we left the almost certainly doomed group in the blackness of darkness. They dared not have a light for fear of setting fire to their frail support. We stopped our oars to listen to the song. It came clear and distinct. First Lyddy's trembling voice and then a chorus of a dozen or more of the deep bass voices of the men:

"We're a clingin' to de ark,
Take us in, take us in,
Fur de watah's deep en dark,
Take us in, take us in;
Do de flesh is po' en weak,
Take us in, take us in;
'Tis de Lawd we gwinter seek,
Take us in, take us in;
Den Lawd, hole out dy han',
Take us in, take us in;
Draw de sinnahs to de lan',
Take us in, take us in."

We could wait and listen no longer to the weird sounds, but struck our oars in the water and hurried away.

Most fortunately we came across a boat bent upon the same errand as ourselves, which went immediately to the barn and saved all of its living freight. The building had apparently been held down by their weight, for as the last one left it turned over and floated away to the gulf.

Their rescuers told us afterwards that as they neared it, the first sound they heard was an old woman's voice singing:

"De Lawd is hyah'd our cry,"

Answered by the men:

"Take us in, take us in,
En He'll save us by en by,
Take us in, take us in."

To this simple-hearted old creature divorce courts and separations were unknown. With her it was *"until death do us part."*—M. E. S.

*This account of a touching incident was first published in this paper of November 19th, 1891. Since then we have had several inquiries concerning it but were unable to locate it from the general description given. A reader in New York recently found it and has forwarded the clipping to us. We gladly republish it that it may again go the rounds and do its work for fireside loyalty and domestic felicity.

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The Liberal Field.

Freedom, Fellowship and Character in Religion.

The Illinois State Liberal Congress is to be Held at Freeport, Ill., Nov. 19th, 20th and 21st.

All religious societies in the state in sympathy with the ideas, objects and principles of the American Congress of Liberal Religious Societies are cordially invited to send delegations of three or more, and individuals throughout the state who are interested in congress work are cordially invited to come. Let us have a large, earnest and profitable meeting.

A. N. ALCOTT,
State Secretary.

PROGRAM.

Tuesday, Nov. 19th.

7:30 P. M. Platform meeting. The Advantage of the Federation of Liberal Religious Societies for Missionary Work, Rabbi Joseph Stolz, Chicago. The Liberal's Attitude toward Bibles, Rev. R. B. Marsh, Peoria, Ill. The Opportunity of Liberal Religion, Rev. B. R. Bulkeley, Chicago.

Wednesday, Nov. 20th.

9 A. M. Devotional exercises led by Dr. Thomas Kerr of Rockford.

9:30 A. M. Business. Appointment of committees, etc.

10 A. M. Reports of ministers from various localities. General conference.

11 A.M. Rev. Dr. Colledge, Aurora, Ill., Ideal Americanism.

12:30. Adjournment.

2 P. M. Our Missionary Problems, Rev. L. J. Duncan, Streator, Ill. To be followed by general discussion.

4 P. M. What a Liberal Church Can do for a Community, Dr. Thomas Kerr, of Rockford.

7:30 P. M. Congress Sermon, by Dr. H. W. Thomas, Chicago. The Community Church by Rev. Jenkin Lloyd Jones, Chicago.

Thursday, Nov. 21st.

9 A. M. Devotional Exercises led by Rev. Mr. Wilson, Hillside, Wis.

9:30 A. M. One principle of Growth, Rev. C. F. Elliott, Hinsdale, Ill.

10:30 A. M. Teaching the Young, Rev. A. W. Gould, Chicago.

Discussion.

11:30 A. M. Form and Substance in Religion, Mrs. C. P. Woolley, Geneva, Ill.

12 M. Reports of Missionary Work by Revs. G. B. Penney and A. N. Alcott.

2 P. M. Business Meeting.

3 P. M. Adjournment.

This program is substantially complete, but may undergo some slight alterations possibly in the order and otherwise.

For any additional information inquire of Rev. A. N. Alcott, State Secretary, Elgin, Ill.

Freeport, Ill.

We had a large audience last evening. The subject of discourse was—"The Sphere of Religion in Practical Life." It was pointed out that the mission of religion in practical life is to make all men equal before the moral laws as it is the object of our civil constitutions to make all men equal before the civil laws. Equality of treatment before the moral laws in business, social and industrial life is the supreme need of the age.

A. N. ALCOTT.

A Free Course of Liberal Lectures.

A course of liberal lectures under the auspices of the American Congress of Liberal Religious Societies will be given in towns not too far from Chicago. The following persons have already consented to speak in the course:

A. N. Alcott, "The History of the Evolution of the Human Mind in Religion"; B. R. Bulkeley, "Tendencies of the Days"; C. F. Elliott, "Our Larger Selves"; A. W. Gould, "The Upper Current"; Robert Jardine, "The Historical Relations of Buddhism to Christianity"; J. L. Jones, "The Parliament of Religions and What Follows"; Joseph Stolz, "What All Can Believe"; B. F. Underwood, "The Positive Side of Liberal Religious Thought"; R. A. White, "The Untouched Remnant"; Celia P. Woolley, "Form and Substance in Religion."

To new places the only charges will be the traveling expenses of the speakers. To places desiring lectures for the second time some slight additional charge will be made to be used towards paying for the support of the Liberal headquarters in Chicago. All communication can be addressed to A. W. Gould, the chairman of the Missionary Committee, 175 Dearborn St., Chicago.

The Sunday School.

The World Is Saved by the Breath of the School Children.

How We Use the Nature Lessons.

BY REV. ELINOR E. GORDON.

"How did we ever get along without these Nature Lessons!" said an enthusiastic Sunday School teacher the other day, "the only trouble is that all the children want to have them." So far we have kept them for the Primary department, where the children are not over nine years of age, but we are almost persuaded to introduce them into the classes next above, where the children are ten and eleven years old.

Our plan of teaching so far is this: On the first Sunday with the lesson, the children study the picture on the first page, find all that is in it, talk about it and perhaps have a story about it, if one can be found; this is followed by some one lesson on one of the other topics in the paper. At the close of the lesson, the teachers gather up the papers. The class is told that on the next Sunday they will finish the lesson and that each one shall have a paper to carry home.

The second lesson is a review of the first, with such other topics from the paper as is best suited to the class, never omitting to learn the short stanza of poetry or text at the class. At the close of this lesson the child is given the paper to carry home and we plan to have this lesson paper alternate with "Every Other Sunday," thus giving the child a paper every Sunday. On the third Sunday the children in this department have a New Testament lesson. In this way we combine the Nature work with Bible lessons, and do away with the objection that our school does not pay sufficient attention to the Bible.

That we may do the work better, we are planning to have a teachers' meeting once a month where we will plan the work and also try to decide on the best method of presenting it. We strive to impress upon the children the value of the lesson, and to show them how much work and care have been necessary in getting them ready for their use.

The superintendent has promised to show all those who take good care of their lessons how to bind them into a book when they have the number complete.

The Study Table

"Herbart and the Herbartians."

Published in New York by Charles Scribner's Sons.

There is a little book of immense value to those who have learned to know that just now the great American education is how to educate young Americans to become ideal individuals and useful citizens. This little volume is "Herbart and the Herbartians." It is the result of a tremendous struggle just now going on among our professional educators. One party—the classicists, would if possible crowd the collegiate system down flat upon our common schools. The other party would make the common schools the basis of a single system reaching up to the universities; penetrating the whole with the popular desire to make a living. Between these two must come the grand compromise.

Herbart serves, as Pestalozzi served, for a rallying word; and we shall see that many who would not become natural teachers otherwise, will organize for co-operation about this great name. President De Garmo of Swarthmore College, who is author of this volume, says that the ultimate purpose of the Herbartians may be said to be the development of character; not in a narrow subjec-

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tive sense, but in a broad social sense. They seek to fit the child for every important phase of family social and religious and economic life;—to develop ,in short, the whole boy and girl. They believe that properly selected, articulated and taught, the common branches of an elementary education are potent influences in training the child's moral insight and disposition. But this training must be in full harmony with the nature of the child's mind; and especially with his moral and intellectual apperception, or assimilative power. We find consequently that the burning questions with this body of teachers pertain first to the selection and sifting of suitable subject matter in various studies, then to its natural articulation or co-ordination; and finally to the truest and best methods of teaching the child."

Here we see several things: first, that the new education does not propose to be bound by precedent—that is, to be forever classical. Second, it has at last the one mighty faith that we can educate our children to be morally as well as intellectually strong. Personally convinced long ago that the only way to save our boys and girls was by an educative method full of right inspiration, I cannot but hail the growth of Herbartianism. The name is just now useful; by and by it will not concern us. The point at issue is to get rid of our old dead idea of "mental training," and get our schools well planted on the idea of soul-making. A few years ago the press groaned with a discussion of the question, "Can we teach morals apart from religion?" Herbartians answer if you educate rightly you cannot avoid or escape moral character. The *end* is not only to be true; but as Plato had it to be "true, beautiful and good."

E. P. P.

AMERICAN CHARITIES: A STUDY IN PHILANTHROPY AND ECONOMICS. By Amos G. Warner, Ph.D., Professor of Economics and Social Science in the Leland Stanford Junior University; formerly Superintendent of Charities for the District of Columbia, General Agent of the Charity Organization Society of Baltimore, etc. New York: T. Y. Crowell & Co., 1894. pp. viii-430; $1.75.

This is the fourth volume of the Library of Economics and Politics of which Prof. Ely is the editor. It comtains twenty chapters arranged in four parts: I. Introductory and Theoretical; II. The Dependent Classes; III. Philanthropic Financiering; IV. The Supervision, Organization and Betterment of charities. There is a general and a bibliographical index.

Dr. Warner's experience and position are such as to lead one to expect a very good and helpful book, and he has given us one. There is a great deal of valuable matter packed into small space; but the whole is so simply and naturally presented, so exactly what you would expect,—that is to say, so precisely just what it should be,—that it takes time to realize what an uncommonly perfect piece of work the book is. The present reviewer has had it in his possession more than six months, waiting till he should find time to do it justice; and now he finds that he cannot do better than adopt the language of the publisher's advertisement. "Most students of pauperism have erred in trying to find one chief cause for such conditions: one claims that is over-population; another, that it is rent; still another, that it is low wages. Professor Warner recognizes a whole nexus of causes; heredity, environment, social conditions, intoxicants, selfishness, sickness, all inextricably interwoven. He traces the origin of philanthropy in the past and shows how widespread, even among heathen nations, was the idea of assisting the unfortunate. He next takes up the various theories of the cause of poverty and criticizes them, showing the extent of their justification. He then analyzes the various methods of relief, and shows, by many instances and also by carefully prepared tables, what influences tend toward deepening degradation, and what, on the other side, tend to elevate and improve. There is no phase of poor relief, or of pauperism, that he does not throw light upon."

Clear, logical, complete and good-tempered, it is a model manual. F. W. S.

MESSRS. COPELAND & DAY announce for publication "Garrison Tales From Tonquin," by James O'Neill, Octavo $1.25. Mr. O'Neill, while in the French army, spent some years on the Anamese Peninsula and gained an intimate knowledge of the people, their manners and customs. These Garrison Tales are without exception drawn from life and in a manner so graphic that their readers cannot fail to be transported at once to the scene of each individual story. The edition will appear in a binding of printed oriental paper, especially manufactured for it.

"POST-DARWINIAN QUESTIONS," the second part of the late Prof. Geo. J. Romanes's great work "Darwin and After Darwin," is announced for publication by The Open Court Publishing Company, of Chicago. With the exception of the concluding chapters, the present volume was ready for publication over two years ago, but the severe and protracted illness of Professor Romanes prevented its speedy completion. On his death in 1894 the manuscript was placed in the hands of his friend Prof. C. Lloyd Morgan, the distinguished biologist and principal of University College, Bristol, England, who has successfully edited the work. This volume, with the first on "The Darwinian Theory," and the booklet on "Weismannism," constitntes in the opinion of all competent critics the most complete and authoratative *general* teatise of evolution in the English language. (Pages, 334. Price, $1.50.)

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[From THE NEW UNITY, May 2, 1895.]

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of Wisconsin in the November *Scribner's*. The paper was suggested by reading Mark Twain's first article on "Mental Telegraphy," and is a trained psychologist's plea for a saner and more practical accounting for the common coincidences that are so easily made mysteries of by the unthinking. The final paper in Robert Grant's "Art of Living," which appears in this number, "The Conduct of Life," is brim full of a self-respecting and helpful Americanism and contains some very salutary reflections upon the element in our social life that has got itself dubbed the "Four Hundred."

THE November issue of *St. Nicholas* begins a new volume and gives a foretaste of the features provided for the coming year. "A Famous French Painter," by Arthur Hoeber, is a sketch of the career and the personality of J. L. Gerome, several of whose pictures are reproduced in the article. Fanny L. Brent has a pretty story, "Riches Have Wings." "Reading the Book of Fate," by Louise Willis Snead, describes the fortune-telling and flower games played by the children of the south. "Launching a Great Vessel" is a deep problem in mechanics as well as an impressive sight. "Princeton; A Modern Puss in Boots," by Minnie B. Sheldon, is a story of a cat, and, incidentally, of a football contest. The concluding part of "Yamoud," by Henry Willard French, gives a picture of desert life made dramatic by the capture of a slave-trader. Two papers, written by Helen Harcourt and Blanche L. Macdonell, describe the odd habits and the curious home of the trap-door spider. There are two new serials begun in this number, both by favorite juvenile writers. "The Swordmaker's Son," by W. O. Stoddard, is a story of life in the Holy Land during the time of Christ. "The Prize Cup," by J. T. Trowbridge, as the name would indicate, is a story of boy life in which athletics take a leading part.

The Newest Books.

CHERRYFIELD HALL. An Episode in the Career of an Adventuress. By Frederic H. Balfour. Cloth, 434 pp., $1. New York: G. P. Putnam's Sons.

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Miscellanea.

"Along These Lines."

Pet words and phrases are badges of character. They are the "hall marks" of personal strength or weakness. Every one uses them, consciously or unconsciously. Some are first conceived in the interest of precision, and then crystalize into habits of speech and of thought. Others are used because there is no precision, and take a prominent place in the speech habits of the unthinking. Some distinguish individuality; others obliterate it. A large proportion of the sentences of one writer begins with "but;" another's, with "now." In conversation, one man tags the ends of his sentences with "and everything of the kind," another is voluble in "of course." A young lady finds it easiest to fill up the thin end of her sentences with "and all." Some women begin most of their sentences with "and so," or "so"—and sometimes get no farther. Perhaps these habitual expletives make talk easier and somewhat more fluent, but what an amount of mental inactivity they disclose! And yet they have the merit of being a feature in the countenance of individuality. But what of those semi-senseless expressions which spread like contagious disease in conversation and in literature? When one is too lazy to think out to the end what he began to say, he throws himself upon the indulgence or into the benign lap of one of these inapt and inappropriate phrases, and rests complacently there. He labors in his speech until he can piece out a vacant sentence with "along these lines," or whatever phrase is in the air. If he used to be a Sunday-school worker, he is now "working along Sunday-school lines." The world of thought and action seems to be losing point, because it is always "along lines." Of course, the figure is a proper one when it means something as definite as a line; but in a majority of cases no one can tell where "these lines," are or what they are, because the speakers themselves use the phrase as a makeskift, and as mental padding, rather than as the result of close thinking. The taking refuge in such cases, and abiding therein with such satisfaction and to so abnormal an extent, is a comment upon the inertness of human nature, the vagueness of the human mind, and the tendency to lapse into habits of thoughtlessness. One who thinks nothing through, and has nothing complete to say, does not better the case by filling out the blank lines of thought with that which means nothing in particular.—*Sunday School Times.*

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"Formerly, the Vegetarians called themselves Brothers of the White Lotus. In 1724 Emperor Yung-Tshing signed an edict against them by which they were made 'as free as the sparrows,' that is to say, they were outlawed. Vegetarians they were called because the use of meat is prohibited to them. Originally they were also prohibited from wearing colored clothing, could not possess arms or pointed instruments, and could not own property. To this day they must give up all their property upon initiation. The League leaves them in possession only as long as it thinks fit. Yet the members of the League are wealthy, and their chief has great riches at his disposal.

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the Vegetarians made up their minds to overthrow the imperial dynasty. But Emperor Kioi-King discovered the plot, and determined to exterminate the Vegetarians. The latter under their Grand Master Fang-Yung-Tshen, retired to Nanking, where they defended themselves for many months against the imperial army. At last, however, the city was taken, and the viceroy of Nanking ordered the decapitation of thousands of them, sparing only those who consented to partake of flesh as a sign of submission. Many submitted to this test, but none of them remained alive very long, for they were murdered by the other members of their order. The League changed its name, and they are today more numerous and powerful than ever. The common people in China believe that the Vegetarians have magic powers and are in league with evil spirits. Like another secret society, the Hungs, they chiefly oppose the rule of foreigners, and are therefore the enemies of the Manchurians. But the Vegetarians go much further in their device, 'China for the Chinese,' and oppose the Europeans as well. As the missionaries are the easiest of access, they have to suffer most from the attacks of the Vegetarians. Most of the murders and other outrages perpetrated against missionaries during the last few decades are said to be the deeds of the Vegetarians.

"The Vegetarians are also opposed to the wearing of the cue. Before the present Manchu dynasty came to power the Chinese did not wear 'pigtails.' This mode of dressing the hair was imposed upon them as a sign of submission to Manchu rule. In 1876 tens of thousands of persons lost their pigtails at Nanking, Shanghai, Hong-Chow and other places. Neither in the houses nor in streets, and temples or theaters was the pigtail safe. At last, however, it was discovered that a band of Vegetarians, armed with thick, short, and very sharp scissors, which they skilfully concealed in the palm of the hand, deprived the Mongols of their now cherished badge of servitude."—Translated for *The Literary Digest*.

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The Sacred Lotus.

In the fountain basins of some of our city parks may now be seen in flower the sacred lotus, Nelumbo speciosum, a plant interesting for its associations as well as for the beauty of its large, pale, rose-colored flowers. It is found throughout India, China, Japan, Australia, the Malay and Philippine Islands, Persia, and even the Caspian Sea, but is no longer to be met with in the Nile. Herodotus, however, describes the plant with tolerable accuracy, comparing the receptacle of the flower to a wasp's nest. Strabo and Theophrastus likewise mention the plant as a native of Egypt. Sculptured representations of it abound among the ruins of Egyptian temples, and many other circumstances prove the veneration paid to this plant by the votaries of Isis.

In a manuscript of Dioscorides, supposed to be of the twelfth century, there is a figure of the Nelumbo under the name of kuamos, while under the name of lotos a tolerably good representation of Celtis is given. But the worship of the lotus was by no means confined to the ancient Egyptians, for in India, Thibet, China and Japan the plant was deemed sacred, and, indeed, is still employed in religious invocations and ceremonies. The leaves are covered with a fine microscopic down, which, by retaining a film of air over the upper surface, prevents it from being wetted when water is poured over it, the liquid rolling off in drops. The Hindoos have a proverb founded upon this peculiarity of the leaves, to the effect that the good and virtuous man is not enslaved by passion nor polluted by vice; for, though he may be immersed in the waters of temptation, yet, like a lotus leaf, he will rise uninjured by them. The leaf stalks abound in spiral fibers, which are carefully extracted and used as wicks to burn in the temples of India before the idols. The rootstock and seed are eaten as food in China, India and Australia.

The young leaves of these plants float upon the surface of the water, but as the stalk that supports them lengthens, they are carried upward. The fact of the contact of the lower surface of the leaf with the water, together with the structure of the upper surface as above described, accounts for the peculiar position of the stomata or breathing pores, which are to be found only within a small space in the center of the upper surface of the leaf opposite its junction with the stalk. The breathing pores are in communication with the air canals in the stalk.

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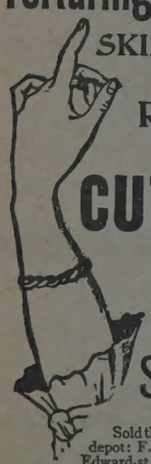

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Church of Our Father, 80 Hall St., Rev. Robt. Jardine, 1432 Dunning St.

Church of the Messiah (Unitarian), corner of Michigan avenue and 23d street, W. W. Fenn, Minister.

Church of the Redeemer (Universalist), corner of Warren avenue and Robey street, M. H. Harris, Minister.

Ethical Culture Society, Grand Opera House, Clark street, near Randolph. M. M. Mangasarian, Minister.

Friends' Society, second floor of the Athenæum Building, 18 Van Buren street. Jonathan W. Plummer, Minister.

Independent Liberal Church, Martine's Academy, 333 Hampden Court, Lake View, T. G. Milsted, Minister.

K. A. M. Congregation (Jewish), Indiana avenue and 33d street. Isaac S. Moses, Minister.

Oak Park Unity Church (Universalist), R. F. Johonnot, Minister.

People's Church (Independent), McVicker's Theater, Madison street, near State. H. W. Thomas, Minister.

Ryder Memorial Church (Universalist), Sheridan Ave. and 64th St. Sunday services 11 A. M. and 8 P. M.; Sunday School, 9:30 A. M.; Young People's Christian Union, 7 P. M. Devotional Meeting, Wednesdays at 8 P. M. Rev. Frederick W. Millar, minister; residence, The Colonial, 6325 Oglesby Ave.

St. Paul's Church (Universalist), Prairie avenue and 28th street. A. J. Canfield, Minister.

Sinai Congregation (Jewish), Indiana avenue and 21st street. E. G. Hirsch, Minister.

Stewart Avenue Universalist Church, Stewart avenue and 65th street. R. A. White, Minister.

Third Unitarian Church, corner of Monroe and Laflin streets. J. Vila Blake, Minister.

Unity Church (Unitarian), corner of Dearborn avenue and Walton place. Rev. B. R. Bulkeley, Minister.

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SAPOLIO

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TIME speeds on—before you realize it Christmas is at hand and the worry of selecting gifts begins. An inexpensive gift that will give pleasure and be of utility and at the same time suggest appropriateness is one of the most difficult problems that confronts us at holiday times. The trouble is we put it off too long. Nothing seems to suggest itself as "just the thing" and thus the important duty of selecting our gifts is left till the last minute and one must then" take what is left." The readers of the New Unity should not be of the dilly-dally sort. The World's Fair souvenir spoons are *just the thing.* And as bridal or birthday gifts it would be a hard matter to find another gift so pleasing to the donor, at such a small price. One lady writes:

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Enclosed please find postoffice order for the amount $6.00 for which you will please forward six sets of your "World's Fair" souvenir spoons and the cake basket which you offer as premium for same. Yours truly,

(Signed) Lillie V. Croft, 318 Fayette St.

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They are standard after-dinner coffee size, heavily coin silver plated, with gold plated bowls, each spoon has a different World's Fair building exquisitely engraved in the bowl, and the handles are finely chased, showing a raised head of Christopher Columbus with the dates 1492-1893, and the World's Fair City. The set is packed in an elegant plush lined case. The entire set is sent prepaid for 99 cents, and if not perfectly satisfactory your money will be refunded.

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She thinks she could sell many more among her friends here, and wants to know what you give as presents besides the souvenir spoons. How much longer will the offer last, or rather how much longer will the spoons hold out?

Yours respectfully,

Edward W. Bonney, 8 Myrtle St.

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Leonard Mfg. Co.

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Mrs. Frank Meyers,
343 41st Ave.

Fort Morgan, Colo., July 8, 1895.

Leonard Mfg. Co., Chicago.

Gentlemen:—I received your card this morning in regard to the spoons sent us. The spoons came all right and we were well pleased with them. Mrs. Seckner showed them to a few of her lady friends and all wanted them, but all did not feel as though they could take them.

Yours truly,

Rev. H. D. Seckner.

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